WESTERN LUMINARY.

"TO DO GOOD, AND TO COMMUNICATE, FORGET NOT."

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TERMS OF THE

WESTERN LUMINARY.

THOMAS T. SKILLMAN,

PRINTER, EDITOR AND PROPRIETOR.

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[*From the Connecticut Observer.*]

FRUITFULNESS IN OLD AGE.

A sermon on this subject, from Psalm xcii. 14, was preached in the first Congregational church in this city, on the closing Sabbath for last year, by Rev. Joel Hawes.

The object of the Preacher was to *show some things which are necessary to Fruitfulness in Old Age*—and to *urge some motives to this duty*.

Under the first general division, was mentioned in the First place—*a well regulated childhood and youth.*—Secondly—*Perseverance in the means of promoting usefulness through every succeeding period of life.*—Thirdly—In order to bring forth fruit in Old Age, *we should keep up with the spirit and improvements of the times in which we live.*—Fourthly—*The aged should guard against the faults that are incident to that period*—Fifthly—*They must exercise the appropriate virtues of Old Age.*

Under the second general division, The *guilt and misery of an unfruitful Old Age*, was mentioned as the first motive.—A second, was, The dignity and beauty of a fruitful Old Age.—Thirdly, Fruitfulness in Old Age, is the best possible preparation of a peaceful and happy death.

The *reflections* from this subject were, 1. *Long life is a great and distinguished blessing.*—2. The young and those in active life, ought to have a serious reference to Old Age.—3. The aged have strong claims on the sympathy and respect of all classes of men.—4. The peculiar excellence and worth of true religion.—5. The subject has a serious reference to the aged in this assembly.

The first and second particulars under the second general division, we have been permitted to extract.

"1 There is not in this lower world a more pitiable object than an old man, or woman, who has passed sixty or seventy years in the vineyard of God, and has yet brought forth no fruit to the glory of his name. All that time he has been under the cultivation of the providence, the word and the Spirit of God. The rains and the dews of heaven have descended upon him; the sun has poured around him its light and heat; plants of righteousness have sprung up about him, have flourished by his side, and been transplanted to the paradise above; but he, like the barren fig tree, has remained unfruitful, bearing nothing but leaves; and now, perhaps under the curse of the great Master of the vineyard, is about to be cut down as a cumberer of the ground. What must be the *reflections* of such a man, as he casts an eye over his past life, all barren and unfruitful as it is? Days and months and years have rolled over him only to witness

his unfruitfulness, and ripen him for ruin. The goodness and forbearance of God, which should have led him to repentance, have only increased his impenitence and hardness of heart. The calls and invitations of mercy, repeated to him more than half a century, have left him still in his sins, unpardoned, unsaved. Changes and trials and deaths, that have daily occurred around him, have only served to make him more unmindful of his own approaching end, and of the awful scenes before him. He has lived to bury all the world around him; himself spared by the kindness of a God waiting to be gracious, and yet forgetful of the hand that has spared him; and like an empty vine, bringing forth fruit only to himself.

"Standing now on the borders of the eternal world, with all these painful recollections of the past pressing upon him, what are his *present* sources of consolation and support? He has none. Riches he may have heaped up; and perhaps too he has heirs who are wishing him gone, that they may seize upon his estates and divide them among themselves. But suppose him to be in the quiet possession of his wealth, what can that do for him, now that age has palsied his faculties and death stands at the door to remove him into eternity? Honoured too he may have been by man; but the proudest laurels are withered by the frosts of age; and even in their freshest bloom can afford no support to the soul, about to quit its earthly dwelling to appear before God. Friends he may have; but friends cannot ease the pains of decaying nature, nor delay, for an hour, his descent to the cold and silent grave.

"And if the past and the present are so vacant of comfort to the aged sinner, what must be his prospects of the *future?* His strength departing, his senses blunted, his faculties impaired, his capacities of enjoyment failing, his early friends and companions gone; life stript of its pleasures, cold, cheerless, sinking in rapid and irreparable decay; neglected by the world, abandoned it may be of God, his day of grace gone, —he stands like a deserted cottage, thro' which the winds of winter are whistling and shaking it into ruins; or like an aged lonely forest tree, smitten by the bolt of heaven, withered, dead, falling to decay. When he looks to the past, all is vanity and a dream; when he looks to the present, all is emptiness and guilt; when he looks to the future, all is darkness and gloom. A few days, and he knows he shall be gone from earth and be an inhabitant of the world of spirits. And what adds to the gloominess of this near prospect of death, is the almost entire certainty that he will die as he has lived, an unfruitful, unholy subject of God's government. The Ethiopian is not likely to change his skin, nor the leopard his spots. I will not dwell longer on this painful subject. But if you, my friends, would not realize in your own persons this picture of guilt and wretchedness, see to it that you come not to old age in the unfruitfulness of a life spent in estrangement from God. See to it that you devote your earliest and best days to his service, and provide for yourselves in a life of piety and usefulness, a good foundation against the time of need.

"2 The beauty, the dignity and happiness of a fruitful old age, should make the attainment of it an object of the warmest desire and the most unwearied exertion to every living man. —There is not a more interesting object on earth than an *old disciple*,—one who has been bringing forth fruit to the glory of his Saviour during a long life; and who, when about to be removed to a purer and brighter clime, is still seen putting forth fresh blossoms, and bearing ripe and still ripening fruits. Upon such an one the eye rests with peculiar satisfaction. He stands forth as a monument of the loving kindness and faith-

fulness of God; of the excellence and worth of religion,—reflecting in his own bright virtues the image of his Redeemer, giving evidence, in his life to all around that he is an heir of heaven, and guiding by his example, his fellow travellers in the way to glory. His hoary head is a crown of glory, being found in the way of righteousness. As he draws nearer the world of light, his countenance gathers brightness, as did that of Moses when he had been conversing with God on the Mount; and though his earthly comforts may be torn from him by the rude hand of time or the rough blasts of adversity, his all-sufficient, his ever-abiding happiness still remains. He still stands, like the glory of the forest, firm and erect, stript indeed of his summer foliage, but discovering to every observing eye, his solid strength and substantial texture. How charming, my brethren, to see grace thrive when nature decays; the mind soar when the body bows; the venerable saint waiting like good old Simeon, for his departure; or like Paul the aged, uttering, with tremulous but affecting accents, the language of holy confidence—I am now ready to be offered; and the time of my departure is at hand. I have fought a good fight, I have finished my course, have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Judge shall give me at his appearing. O, compared with such a sight, how does all the pride of greatness, all the pomp and pageantry of earth, sink into insignificance and nothing. How is God glorified, how is religion honoured, how are the faith and the hopes of surviving christians strengthened and confirmed, by such a life, by such a death of an aged servant of Christ? How consoling must be the reflection of such an one on the past; how delightful his meditations on the present; how cheering, how glorious his anticipations of the future? When he looks back and remembers the way in which the Lord his God has led him, how many refreshing recollections will be called to mind;—how many seasons of communion with God; how many tokens of his loving kindness and tender mercy; how many days and years of pious service, performed for his divine Master, and the happiness of his fellow men?

"All these come home as a reviving cordial to his spirit, now that he is retiring from the field of action, laden with the honours of victory, and about to receive the plaudits of the great Lord whom he has served. God, his almighty Saviour and friend, comes forth to sustain him by his gracious presence, now when heart and flesh are failing; and whilst he feels underneath him the everlasting arms, and daily refreshes his spirit at those living fountains that are provided for pilgrims in this dry and thirsty land, the prospects which open upon him of heavenly blessedness, fill him with joy unspeakable and full of glory. His journey almost ended; his trials almost over; heaven just at hand; himself ripe for glory, and about to take possession of the promised inheritance, to become a pillar in the temple of God, to go no more out for ever. Such is the dignity, such the happiness of a fruitful old age. Ought it not then, to be an object of our warmest desires and most unwearied exertions? What so worthy to engage our affections, our prayers, our efforts, as that fruitfulness in age, which will enable us to close life with honour, with usefulness, with joyful hope of everlasting happiness in heaven?"

EDUCATION OF CHILDREN.

An industrious and virtuous *education of children* is a better inheritance for them that a great estate. To what purposes is it, said Crates, to heap up great estates, and have no concern what manner of heirs you leave them to?

THE END OF A UNIVERSALIST.

A few weeks ago we published a brief account of the awful murder of Mrs. Harriet Loenard, of West Springfield, Mass. by her own husband, who immediately after committed suicide. The following account of this wretched man is from the appendix to a sermon preached at his interment by the Rev William B. Sprague, of West Springfield. Let the young beware of the rock on which he split.

N Y. Observer.

Mr. Samuel Leonard was born at West Springfield (second parish) December 30 1788. At the age of sixteen, he went from home to learn the trade of a joiner; but before his apprenticeship expired he left his master, and went to Pittsfield, where he remained about two years. At twenty one he went to Springfield, to work at his trade in the United States Armory, and continued there, except an interval of two years, till the close of his life. He was married March 28, 1812, to Miss Harriet Cumstock, the lamented victim of his cruelty and violence. His family resided at Springfield until 1820, when he removed them to the place where he committed the fatal deed. During their residence at Springfield, and soon after his marriage, he treated his wife with great severity, insomuch that she told an intimate friend several years ago, that before they had been married two months, his conduct toward her was such, that if circumstances had permitted, she would gladly have been separated from him for ever. While at Springfield, *she* became the subject of permanent religious impressions; and *he* was so much affected, for a short season, by a sense of his sinfulness, that, in one instance, he fell upon his knees in her presence, and implored divine mercy. But this state of feeling was very transient; he not only succeeded, by a violent effort, in putting to flight his own impressions, but became a determined opposer of *her* religious comfort and improvement. After changing their residence, his cruelty toward her increased; and he manifested a bitter hostility toward his neighbours, chiefly, it is supposed, because he perceived they were *her* friends. He strongly opposed her attendance on public worship; and would often snatch the Bible from her hands, and cast it across the room with great violence, in token of his dipleasure.—The same opposition he manifested to the religious education of his children; and if he saw them reading the Bible, or any other serious book, he would often profanely rebuke them, and bid them substitute a Universalist Magazine, for which he was a subscriber. During all this time he was, as might be expected, evidently an unhappy man. In three instances, at least, he took laudanum, with the avowed purpose of destroying his life; and according to his own statement, he repeatedly went to his barn with a rope, for the same purpose; but whether his courage failed, or he was prevented from executing his design, in some other way, does not appear.

But though he had repeatedly threatened to commit suicide, and had treated his wife with great barbarity, there is no sufficient evidence that he ever formed the purpose of taking *her* life, until within about a week previous to the horrid deed. At that time, without any apparent cause, unless it were the increasing interest which she manifested in religion, his anger toward her seemed to rise into fury; and then it was that he announced to her his desperate determination. The thought was so shocking, that at first she was incredulous; but her apprehension of danger constantly increased, and the five succeeding nights she

passed in wakeful and dreary solicitude. At the end of that time, she became so thoroughly convinced that there was a dreadful meaning in his threatenings, that she resolved, notwithstanding her children must be left behind, to seek a different residence. On the morning previous to the fatal deed (December 13) he rose at an early hour, and went to Springfield, where he remained at his work till about 11 o'clock, when he observed to some one, that he felt so unhappy that he could work no longer; and then went from the armory into the town, where he remained till some time in the afternoon. A part of this time he spent at a tavern, where he drank, in quick succession, three glasses of ardent spirits; not improbably, with a view to nerve himself for the barbarous act, which he evidently intended to have performed the succeeding evening. He returned to his family about three o'clock, and while they were at tea, repeated his former threats to his wife, telling her that he would soon put and end to her trouble. Soon after sunset, she left the house with a view to attend a religious meeting, not far distant, and with the expectation of consulting some of her friends in respect to the means of bringing about a final separation from her husband.—Perceiving that she was gone, he called her, when she was at some distance from the house, and in a menacing manner commanded her to return; but she heeded not his threats; and intended never again to place herself in his power. At the close of the religious service, she went to the house of one of *his* brothers, a respectable man, who with his family had always befriended her, though at the expense of incurring the bitter enmity of her husband. Previous to her leaving home for the meeting, he carried his axe, contrary to his usual practice, into the house; and in the course of the evening, put a razor into his pocket, and gave his pocket book to his eldest daughter, telling her, that, in case he was taken away, (for he had trouble enough to kill any body) she might take from it a five dollar note, and then give the pocket-book to Dr. H. During the evening, he went several times to the window, evidently watching the return of his wife, with a view, no doubt, to perform the fatal act, soon after she should return. In the morning, he arose, as usual, but refused to take any breakfast; and upon being asked by his daughter, whether he was going that day to the shop (at Springfield) replied, that he should go there no more.—After the family had taken breakfast, he sent one of his daughters, eight years of age, to the house of his brother, to request her mother to come home, to attend to one of the children, who was sick, and, as he said, though contrary to truth, was growing worse. The mother, supposing that her return would be at the hazard of her life, declined going; and told the child that some other person must be procured, to attend to her sick sister.—When the child communicated the reply to her father, he immediately went to the house himself, and with an appearance of good nature, which he had rarely exhibited, renewed the request that his wife would return, and administer some medicine, which the physician had left for their daughter. Alas, it was but too successful an effort to conceal his murderous purpose, and to lure her to the spot, where the fatal deed was to be done. But though she followed him to the house, it was with the intention of returning to his brother's in the course of the day.—Immediately after she came home, he directed his eldest daughter to go to school, and as he passed out of the room where his wife was, he shut the door with great violence, and was heard to say, 'there, I have got her now.' Mrs. L. soon after commenced preparation for washing some clothes,

with a view to leaving the family.—While she was engaged at her wash tub, with her head inclined over it, he entered the door with an axe, levelled it at her head, and by one tremendous blow, brought her to the floor. She screamed; he repeated the blow, once or twice, after she had fallen; and she struggled no more. He then stepped back to the door and threw out the axe; and immediately took off his cravat, drew a razor from his pocket, and cut his own throat from one ear to the other. He fell; struggled for a few moments, and all was still. His daughter of eleven years of age, lay upon the bed, and witnessed the whole transaction.

The character of Leonard was evidently formed under the influences which are described in the first part of the preceding discourse. He had, for a long time, habitually neglected the public worship of God; had given full license to a most violent temper; had evidently grieved away the Holy Spirit; and for several years, had avowed his belief in the doctrine of universal salvation. He was never addicted to gross intemperance; though he occasionally drank to excess so far, as to throw him into a phrenzy of passion, and to make him an object of dread to his associates. He was profane in his language, almost beyond example; when under the influence of passion his very breath was blasphemy. But with all these odious qualities, he was active, industrious, and so far as is known, perfectly honest in his intercourse with the world. Notwithstanding the charge of an increasing family, for which he made ample provision, he accumulated, by his own exertions, property to the amount of several thousand dollars. All, it is believed, who have been concerned with him in pecuniary transactions, will testify that he promptly and faithfully fulfilled his engagements. It is not uncommon to hear persons, especially on a dying bed, endeavoring to console themselves in the prospect of a retribution, on the ground, as the common saying is, that *they have wronged nobody;* but where is the man, who will deliberately venture his hope upon a foundation, which is here seen to be consistent with murder and suicide.

RELIGIOUS EDUCATION.

The education of all youth should be strictly a religious education. I do not mean by this, that children should be bound down to the reading of the Bible, chapter by chapter, and the regular rehearsal of a catechism, and the mechanical repetition of a few hymns,—and that it then should be taken for granted, that their religious education was complete. I would reach after something far more definite, solid and practical: I would insist that they should be made to understand the laws of God, and to see and feel their application to their own bosoms and their own daily conduct; that they should be well grounded in all their personal and relative duties, by those who are well qualified to instruct them; that each individual should be enabled to form for himself a set of clear and immoveable principles, from which should perpetually spring up the practice of honesty, sobriety, industry, humility, benevolence, and all the consenting virtues.

I would repeat, that a mere lip religion will not do, will not answer the purpose.—Religion must bear down, as it were, with a nicely adjusted pressure, on all human actions and events; it must be woven in through the whole texture of life and conversation, or it is a useless thing. When properly inculcated, however, it is the very first and most important thing, and nothing else is valuable without it. A variety of well digested knowledge will indeed happily prepare the way for its reception and efficacy; but if it be absent,

all possible knowledge is "as sounding brass and a tinkling cymbal." Religion is the only sure foundation of virtue; and what is any human being, young or old, rich or poor, without virtue? He cannot be trusted, he cannot be respected, confided in, or loved. Religion is the only sure index of duty; and how can any one pursue an even or a reputable course, without rules and without principles? Religion is the only guide to true happiness; and who is there so hardy as to assume the tremendous responsibility of withholding those instructions and consolations, which dispel doubt, soothe affliction, make the bed of sickness, spread the dying pillow, and open the gates of an effulgent futurity?

Let then religion be the primary object in the education of the young. Let it mingle naturally, easily, and gracefully, in all their pursuits and acquirements. Let it be rendered intelligible, attractive and practical. Let it win their affections, command their reverence, and insure their obedience.—*Greenwood's Sermon.*

INDOLENCE.

It is a maxim, equally well established, as old, that; "Idleness is the root of all evil." We need not ransack the volumes of antiquity—we need not paint to our view figures from which to draw conclusions,—we need not enter the extended field of imagination and contemplate distant objects. At ancient times we only glance, being persuaded that the age in which we live provides the most suitable objects, and irresistibly forces matter for our subject. Those rocks upon which the welfare of society has been foundered are not concealed at this period. It requires the same circumspection in the young adventurer to guard his bark amid the numerous retinue. The wrecks that surround them stand as beacons to warn the wandering traveller, and to direct him to the seat of virtue and renown.

From idleness, that impure fountain, flow streams which embitter the cup of human felicity. Travel for a moment into the midnight and secluded haunt—see the son of pleasure, wasting his precious moments o'er the intoxicating bowl, and the daughter of sloth an outcast from society, whose cheek, which once flushed with health, is pale and withering. Those limbs, founded in the mould which wisdom made, are now tottering amid poignant sufferings. Ask the inhabitants of this doleful mansion the cause of their sufferings? They will tell you the fountain from which these originated was idleness. That a continual habit of inactivity led to the commission of crimes at which the uncontaminated man would tremble, and the unhardened sinner recoil; and are these thy sons and daughters, O idleness! though thy courts resound with the voice of pleasure, though apparently thy votaries quaff the joys of earth; yet the cup which decks thy table is filled with destruction. Enter again the courts of justice; who are convulsed at the witness's voice, and the judge's frown? Who receives the sentence of confinement, or death? Who are convicted of wielding the assassin's dagger, and engaging in midnight riot? Those whose companions have been the votaries of vice, whose employments were craft and deceit, and whose end will be death of indescribable torture. Such is the destiny of that youth whose profession is that of his indolent predecessors; while the life of the virtuous will be a life of honour, and their death the conductor to future felicity.—*Waterville Int.*

A good book and a good woman are excellent things to those who know how justly to appreciate their value. But there *are* men who judge of both *only* by their covering.

WESTERN LUMINARY.

LEXINGTON:

WEDNESDAY, MARCH 22, 1826.

Agreeably to the notice given last week, the subscriber now enters upon the duty of conducting this paper. He will not, as is frequently done by Editors at the commencement of their labours, make a great many promises, and say a great deal, as to what he intends to do.—He will only say, that he will use his best exertions to make his pages useful and interesting to the moral and religious community of the Western Country.—Some judgment of the future character of the Luminary may be formed by a reference to it during the months of July, August, and September of last year, when it was managed exclusively by the subscriber. He hopes to be able to conduct it in such a manner as will obtain the confidence and patronage of the different denominations of Christians, who are agreed as to the vital principles of our holy religion—including the *Baptist*, the *Methodiss*, the *Cumberland Presbyterian*, the *Episcopal*, and the *Presbyterian* churches: And he solicits the aid of all who may feel interested in the circulation of religious papers in the West. Many attempts of this kind have heretofore failed for want of the patronage of the Christian public; and the Editor feels it his duty to say, that unless the number of subscribers is greatly increased, and payments made with more punctuality, the publication of the Western Luminary must cease at the expiration of the present year, the 1st of July next.

I know that persons often feel a hesitation about subscribing for a paper with which they are unacquainted, on account of their being obliged to take it for a whole year, whether they like it or not. In order to remove this objection, I propose to receive subscriptions for three months, at the end of which time all will be at liberty to discontinue if they choose. Three months will complete the second year of the paper; at which time it will probably be enlarged, should it be continued another year. This mode of receiving subscriptions will prevent difficulty and loss on the part of subscribers, should the paper stop. Fifty cents in good money will be received as full payment for 3 months, [till the 1st of July] which will make a volume of 240 large octavo pages, printed on fine paper. It is hoped that all who feel desirous that the paper should be continued will use their exertions to obtain subscribers in this way.—Persons who procure 10 subscribers, and forward the pay, [5 dolls.] shall receive one copy gratis.

I would just say to the ministers of the gospel of the different denomiations, that I hope the Western Luminary will be a fellow labourer with them in the Lord's Vineyard: And as pastoral family visitation is too much unattended to in this country by some of them, perhaps the introduction of a religious paper into the families under their care, would in some measure make amends for this deficiency. Where this duty is attended to, I trust they will find the Luminary a pleasant and profitable companion. The least favor I ask of them is, that if they think it calculated to aid the cause in which they are engaged, they will endeavour to promote its circulation.

THOMAS T. SKILLMAN.

March 22d, 1826.

TO CORRESPONDENTS.

A communication on "*Living Genteelly*," has been received, and shall be inserted in our next paper.

KENTUCKY BIBLE SOCIETY

The Anniversary Meeting of the Kentucky Bible Society will be held in the first Presbyterian Church in this town, on Saturday the 1st day of April. It is hoped that the friends of the Bible cause, in Lexington and its vicinity, will feel it their privilege and their duty to attend this meeting. It is expected that several interesting addresses will made on that occasion.

MARRIED,

In this town, on the 14th inst. Mr. THOMAS C. OREAR, merchant, to Miss SUSAN G. NORTON.

POCAHONTAS.

From Darby's 14th Lecture, extracted from the Philadelphia Democratic Press.

The year 1612 is shamefully memorable in the history of Virginia, by the captured Pocahontas. This protecting spirit of the colony was dragged a prisoner to James-town—an infamous and cowardly act, perpetrated in order to operate upon her father. The effect expected, was, in some measure, gained. Powhatan sent his brother and two of his sons to the English fort, in order to regain his beloved daughter. A very natural incident happened at this moment, which traversed the designs of both parties, and led to consequences beyond the foresight of either. An attachment was formed between this susceptible princess and a young man of the name of Rolf. The circumstance was communicated to the governor, Sir Thomas Dale, by Mr Rolf, and by Pocahontas to her beloved brother Nantaquas, who both willingly assented to the intended union. Messengers were despatched to Powhatan, who also gave his consent; and the young and lovely Pocahontas was married to Mr. Rolf, in the presence of Thomas Dale, her uncle, and two brothers.

That connexion, of so much importance to infant Virginia, contributed but little to her own earthly felicity.

The innocent and affectionate Pocahontas was carried to England—was introduced at the fastidious court of the pedantic James the first; and met, in civilized life, some kindness, but more of idle obtrusive authority. She was baptised by the name of Rebecca, and introduced within the pale of Christianity, the ceremonies of which were all she had to learn, its genuine spirit was infused into her heart from infancy. Every act of her life was an imitation of her heavenly master; 'while the native elegance of her mind,' says the impressive Burk, 'was delighted at the fortunate transition, from the coarse and licentious manners of her former state, to the delicate and decorous restraints of social life. She lived in the midst of refinement, unalloyed by the vices which debase its value, presenting a solitary, but honourable example of artificial decency superadded to native virtue.'

'Such at the court of London was the princess of Powhatan; such was she when Capt. Smith paid her a visit at Brentford; whither she had retired with her husband to avoid the smoke and noise of the city. She had been told, (for what reason history does not inform us) that Smith was dead; and now seeing him at once in her presence, overcome by the afflicting emotions of joy and resentment at the imposition that had been practised on her, she turned away from him, and hid her face with her hands. After some entreaty, she conquered her emotion; and with a mixture of firmness and tenderness, she addressed him in the following words;

'You,' said she, 'promised my father, that whatever was your's should be his, and that you and he would be all one.—Being a stranger in our country, you called Powhatan father, and I for the same reason will call you father.'

'In vain Smith represented the ab-

surd and jealous pride of the court, as a reason for declining his grateful and honourable title. She continued in a more elevated tone:

'You were not afraid to come into my father's country, and strike a fear into every body but myself; and here, are you afraid that I should call you father? I tell you, I will call you father, and you shall call me child—and so I will be forever your kindred and country.—They always told us you were dead, and I knew not otherwise until I came to Plymouth But, Powhatan commanded Tomocomo to see and know the truth, because your countrymen are much given to lying.'

'The character of this interesting woman, as it stands in the concurrent accounts of all our historians, is not, it is with confidence affirmed, surpassed by any in the whole range of history; and for those qualities especially which do honour to our nature: an humane and feeling heart; an ardour and unshaken constancy in her attachments; she stands almost without a rival.'

At the first appearance of Europeans, her young heart was impressed with admiration of the persons and manners of the strangers.

'But it is not during their prosperity, that she displays her attachment. She is not influenced by awe of their greatness, or fear of their resentment, in the assistance she affords them It was during their severest distress, whilst their most celebrated chief was a captive, and was dragged through her country as a spectacle for the sport and derision of her people, that she places herself between them and destruction.'

'The spectacle of Pocahontas in an attitude of entreaty, her hair loose, her eyes streaming with tears, supplicating her enraged father for the life of Capt. Smith, when he was about to crush the head of his prostrated victim with a club, is a situation equal to the genius of Raphael; and when the royal savage directs his ferocious glance for a moment to reprove his weeping daughter; when, softened by her distress, his eye loses its fierceness, and he gives his captive to her tears, the painter will find a new occasion for exercising his talents.'

'In Pocahontas, we have to admire not the softer virtues only; she is found when the interests of her friends demands it, full of foresight and intrepidity.'

'When a conspiracy is planned for the extermination of the English, she eludes the jealous vigilance of her father, and ventures at midnight through a thousand perils, to apprise them of their danger.'

'But in no situation does she appear to more advantage than when disgusted with the cold formalities of a court, and the impertinent and troublesome curiosity of the people, she addressed the pathetic and feeling remonstrance to Capt. Smith, on the distant coldness of his manner. * * * * * * * * * * *

Briefly she stated the rise and progress of their friendship. Modestly she pointed out the services she had rendered him; concluding with an affecting picture of her situation—at a distance from her country and family, and surrounded by strangers in a strange land.'

'It is the last sad office of history,' continues Burk, 'to record the fate of this incomparable woman The severe muse, which presides over this department, cannot plant the cypress over her grave, and consign her to the tomb with the stately pomp and graceful tears of poetry. She cannot with pious sorrow inurn the ashes, and immortalize the virtues of the dead, by the soul-piercing elegy which Fancy, mysterious Deity, pours out wild and plaintive; her hair loose, and her white bosom throbbing with anguish. Those things are placed equally beyond her reach or her inclination. But history

affects not to conceal her sorrow on this occasion.'

She died at Gravesend, where she was preparing to embark with her husband and son, on her return to Virginia. Her death was a happy mixture of Indian fortitude and Christian submission, affecting all those who saw her by the lively and edifying picture of piety and virtue, which marked her latter moments.'

In youth, in innocence and in hope of eternal felicity, the spirit of Pocahontas departed at the age of 22, in 1619. Her name is sanctified and incorporated in history; not for acts of splendid eclat. With Joan d'Arc, Isabella, Elizabeth, or Catharine II she cannot be compared. Their feats, their fortunes and their characters were unlike. But in deeds of tender heroism, where tears, flowing from the warmest sensibility; where supplications, and soul-subduing expressions of mercy, which no man ever could withstand, and in contests where all the most delicate attentions of female kindness were the weapons, Pocahontas was a heroine who stands without a rival.

CHICKASAW MISSION.

The Southern Intelligencer, of the 4th inst. contains the sixth annual report of the Managers of the Missionary Society of the Synod of South-Carolina and Georgia. From this document we are happy to learn that the Chickasaw Mission continues to prosper. Monroe still presents the appearance of a flourishing and permanent establishment, and during the last year a local school has gone into successful operation at Tockshish, near Monroe.—Arrangements have also been made for establishing two other schools, to be supported from the proceeds of the $35,00, which the Indians have given as a fund for the education of their children, out of the annuity granted them by the United States. From the report of Mr Stuart, the Superintendent, we derive the following information respecting the progress, and present state of that mission. [*N. Y. Obs.*

Monroe Station.

In the course of the past year, our Mission has been joined by Mr. James Holmes, from Carlisle, Pennsylvania, Teacher; and Mr James Wilson, of Lexington, Kentucky, Mechanic. The Mission Family at Monroe, now consists of seven persons, five males and two females. The whole number of scholars is forty seven, of whom fourteen are females. Twenty nine are able to read in the Bible and New-Testament. Three of the girls have made some proficiency in English grammar, and two of the boys in arithmetic. The greater part of those who are reading, can also write a plain hand. Several have committed to memory the whole of the shorter catechism. About one half of the children, previous to their entering school, understood very little of the English language. Most of them now understand it, but are backward to speak it. While out of school, the boys are employed on the farm, and the girls in various domestic employments, such as attending to the dairy, the kitchen, and other occupations, calculated to improve them for future usefulness. The farm has yielded about 800 bushels of corn; 300 bushels of potatoes; 5000 pounds of cotton in the seed; 3000 pounds of fodder, and a quantity of oats. The Indian boys did the principal part of the hoeing required in raising the crop.

Tockshish.

This station is in the vicinity of Monroe. The school went into operation on the 22d of November 1824, with twelve scholars. The number was soon increased to twenty one; nine of whom are females. Eleven read in the Bible and New Testament. The farm at this place has been en-

larged to fifteen acres. This, with twenty-five acres attended in the neighbourhood, has yielded about 500 bushels of corn, 2500 pounds of cotton in the seed, and about 1000 pounds of fodder.

CANE CREEK.

This station is in the northeast part of the Nation on Cane Creek, which is the dividing line between the Indians and the Whites. 95 miles from Monroe, 9 miles southeast of Tuscumbia, in Alabama, and 4 miles from Tennessee River. At this place seven buildings are erected.

PIGEON ROOST.

This station is in the neighbourhood of the Pigeon Roost, a small settlement 45 miles south of Chickasaw bluff, on the Mississippi, and 65 or 70 miles north from the Chickasaw Agency.—An engagement has been made with a contractor to put up and complete the necessary buildings; also to open a farm of 30 acres. One house is already erected, and a field of 10 acres cleared and fenced.

Disbursements for the different Stations.

Monroe,	$3174 21
Tockshish,	695 80
Cane Creek,	1102 20
Pigeon Roost,	295 50

CRUEL CUSTOMS ABOLISHED.

Many of the old and savage customs of the Chickasaws are entirely laid aside. Twenty years ago, the favourite riding horse of a deceased person was put to death and burned, lest he should die a natural death, be eaten by the vultures, and thus be rendered useless to his master in the land to which he was gone. The gun, the tomahawk, the pipe, &c. were put in the same hole with them, under the impression that the departed spirit needed these things to procure a subsistence in its separate state. Such things are not heard of at the present day. Their ideas of a future state are more like those of Christians.

Infanticide, which was formerly practised when the child had any defect in its animal frame, is now abolished, and the aged and infirm, instead of being put out of the way as nuisances to society, are treated with respect and tenderness. Formerly if a murderer, or the perpatrator of an offence, evaded the punishment due to his crime by absconding or secreting himself, the nearest relative was selected as the object of revenge; but this custom is not now rigidly executed.—The practice of killing persons as wizards or witches, is also done away. In short, all those sanguinary acts, which peculiarly characterize the savage, are known no more, and the improvement of the Indians, particularly within the last five years, has been very great. A decent respect is now paid to the Sabbath by many, and an increasing desire to be instructed in things pertaining to a future world, is manifested by others. This change has been effected by the influence of the Gospel.

IMPORTANT FROM AFRICA.

From a postscript to the London Missionary Register for December, we learn, that towards the close of that month, despatches were received in London from Sierre Leone with intelligence, which must be very gratifying to all the friends of Africa. It seems that the Kussoos, a warlike tribe, who inhabit the interior of that continent, at no great distance from Sierra Leone, have for several years waged a cruel and destructive war with their neighbours, murdering or enslaving all on whom they could lay their hands. At length, in the progress of victory, they reached the territories of the Sherbro Bulloms, [a tribe who inhabit the fine country lying directly southeast of Sierra Leone, and extending along the coast to the distance of 120 miles,] and manifested a determination to exterminate them by the sword, or of selling

them into slavery. Under these circumstances, the chiefs of the Sherbro Bulloms voluntarily placed themselves under the protection of the British government, and on the 24th of September last, entered into a formal treaty, by which they grant to his Britanic Majesty "the full, entire, free, and unlimited right, title, possession, and entire sovereignty of all the territories and dominions to them belonging." In accordance with this treaty his Excellency Major General Turner, Commander in chief of the British forces in West Africa, on the fourth of October, issued his proclamation declaring the newly acquired territories an integral part of the colony of Sierra Leone. *Thus is the slave trade forever abolished in a country which has commonly yielded* 15,000 *or* 20,000 *victims annually!!* On this subject the editor of the Sierre Leone Gazette, in his paper of the 15th of October last, has the following remarks: *N. Y. Obs.*

"However gratifying it may be for the friends of the colony to calculate on the immense commercial advantages which must accrue from this happy stroke of policy, yet how much more pleasing and delightful is it for the friends of humanity to know that, by the decisive measures which his Excellency Major General Turner has happily taken, the abominable traffic in human victims, of which we have so long complained, has, at one blow, been completely destroyed. The slave trade of the coast between this colony and the Gallinas is forever annihilated. We may fairly compute, that from 15,000 to 20,000 wretched beings were annually exported from the territory lately acquired: it was to support this horrible trade that the surrounding nations were constantly engaged in sanguinary wars: which have nearly depopulated the once rich and fertile countries of the Sherbro. Under the protection and care of this government, these countries will speedily be restored; while the wretched inhabitants will be raised to a state of happiness, of which, at present, they have little idea: no longer dreading the horrors of slavery or the destruction of the spoiler, they may walk abroad, in full security of reaping the fruits of their labour: this will excite their industry; and joined with the encouragement afforded by British law and power, will quickly raise them from the degradation and misery under which they are now suffering. We ardently hope that the blessed lights of civilization and religion may now shortly dawn in a land, which has hitherto been wrapt in the darkest ignorance and superstition."

REVIVALS.

We are constantly rejoicing (says the Christian Watchman,) at the intelligence of revivals. It would be impossible to exhibit a full account of them all, without occupying a large portion of our columns on the subject. We will, at this time, briefly mention a few of the instances, which lie before us. There is a powerful revival at Rome, N. Y. the number of converts is stated at 250, and the work is still progressing. In the parish of Agawam, West Springfield, Mass. fifty have obtained hopes since the work began, and new instances of awakenings are multiplying. For several months past there has been a pleasing work of God in Fabius, N. Y. Fifty nine have been admitted to the ordinance of baptism. Twenty eight have been baptized in Truxton, N. Y. and the Revival continues. About 100 are thought to be the fruits of the revival in Middlebury, Vt 20 of whom are students in college. The region around that highly favoured place, to a very considerable extent, is blest with an unusual share of divine influence. The towns around New Gloucester, Me. present a similarly interesting scene. Extraordinary accounts are given of revivals among our Methodist brethren in dif-

ferent parts of the country; in some districts *hundreds* are mentioned as subjects of conversion.

GREAT REVIVALS IN VERMONT.

We continue to receive the most gratifying intelligence of the glorious work of God which is progressing in the state of Vermont. The inhabitants of this state are highly favoured of the Lord, in this season of refreshing from his presence. A letter from the Presiding Elder, dated the 28th ult. states, that the work of the Lord, among different denominations, through these regions, is going on gloriously.—According to the best information I have obtained, no less than *five hundred* souls have been brought to the knowledge of the truth as it is in Jesus, in eight or ten towns, all of them within twenty-five or thirty miles of this place," (Barre, Vt.)

Zion's Herald.

UNITY OF CHRISTIANS.

Party spirit and strife among christians, are not taught in the religion of the Bible. It must all be burnt up with the wood, hay, and stubble. Since Satan fell they have never entered heaven. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

The great Whitefield once preaching from this text, lifted up his eyes towards heaven and said:—Father Abraham! are there any Presbyterians in heaven? No! Any Episcopalians in heaven? No! Any Baptists in heaven? No! Any Methodists in heaven? No! Any *Christians* in heaven? *All Christians*, "we are all one in Christ Jesus."

Rel. Int.

LONDON SUNDAY SCHOOLS.

It appears, from the Annual Report of the Sunday School Society, that in London there are 362 schools, containing 55 398 scholars, and superintended by 4 908 teachers, male and female, who officiate gratuitously; and that in Great Britain and Ireland there are at least 700,000 young persons that receive instruction in about 6000 schools, from more than 50,000 teachers, male and female, whose labours are gratuitous. *Philadelphian.*

CONGRESSIONAL.

FEB. 23d.—A bill was reported in the Senate, to established a uniform system of Bankruptcy in the United States. The bill granting a quantity of public land to aid the state of Indiana in making a canal from the Wabash to Lake Erie, was passed. In the House, the committee on Indian Affairs reported "a bill for the preservation and civilization of the Indian Tribes within the United States."—This bill was accompanied by a very interesting report from the War department. Mr. Powel of Virginia laid on the table a proposition so to amend the constitution as to provide that, when the election of President comes to the House of Representatives, no member who votes on the occasion, shall be eligible to any office for three years thereafter.

The bill relative to a survey of a route for a ship channel across the peninsula of Florida, was finally passed.

Nothing of general interest has been actually effected in Congress during the past week. Several propositions to amend the constitution have been proposed and advocated. Mr. Miner of Pennsylvania, introduced a motion whose object was *to keep the constitution as it is*. This will probably be the result of all the resolutions, motions and debates on this subject.

☞ MR. JOHN GAILLARD, a member of the Senate from South Carolinia, died on Sabbath evening last, after a lingering illness. He was an old and respectable member. *Fami. Vis.*

SUMMARY.

HURRICANE AT GIBRALTAR.—A letter from Gibraltar says: "It is with painful sensations I have to record one of the most dreadful hurricanes experienced here within the memory of man. The night of the 6th set in with strong gales; towards 8 P. M. increased to a perfect gale with heavy squalls, accompanied with torrents of rain, and at midnight it was a perfect hurricane. To add to the horrors of the scene, the night was dark, and the Bay being unusually full of vessels, some broke from their moorings, driving on shore the vessels in their track, and carrying all before them. The morning discovered a scene not to be described; from Landport to near the Spanish Lines, the beach is covered with wrecks of every description; the exact number is not yet ascertained, but certainly it cannot be less than two hundred vessels. In some places they form a complete mass 7 or 8 deep, crushing and jamming each other. Exertions are now making to save the cargoes, and though the specific damage is not yet known, no vessel has escaped injury. Of some not a vestige can be found, nor of their crews. Several went down at their anchors."

FROM SMYRNA.—Extract of a letter from Smyrna, to a gentleman in Philadelphia, dated the 18th November:

"It is reported that the new Egyptian expedition has proceeded against Missolonghi, to renew the attack upon that fortress, and we momently expect information from that quarter. A French sloop of war has just brought a Tartar from Modon, sent from Ibrahim Pacha, to the Porte, with *seven thousand human ears*, the result of his victories in the Morea! Accounts from Candia are favourable to the Greeks. It appears that Island has again revolted—many of the strong places are still in the hands of the Turks. It is expected the Greek fleet will go to the relief of Missolonghi."

DEATH OF ALEXANDER.—The late accounts from Europe completely invalidate all the idle rumours and surmises of the newspaper-men, that Alexander, Emperor of Russia, had been deprived of life by violent means; but fully confirm the first reports, that he had died a natural death.

Nashville March 10.—The river has risen to a height seldom known before. An immense extent of country on both sides is overflowed, and much damage has been done by the carrying away of fences, produce, and even houses. Nashville is converted into a peninsula, the low grounds, both above and below, being inundated.—Some of the principal avenues to the town, which in ordinary times are comfortably passed by foot passengers, are now covered with water 20 or 30 feet deep. Secure upon our elevated rock, we can look down with sympathy, and without apprehension, upon our suffering neighbors, who are driven from their dwellings, and some of whom are compelled to witness the very serious injury, if not the entire destruction, of much of their property. The river has been constantly and rapidly rising for nearly three weeks, and has not probably, even yet, attained its acme. It is now believed to be as high as it was in the year 1815, since which time it has not attained near its present elevation. *Nat Banner.*

Natchez, Feb 25.—The steamboat Nashville struck on a snag, under water, on Tuesday last, about 50 miles above New-Orleans, on her passage up. She was immediately run ashore, where she sunk.—No lives were lost, but much property.

The bill authorizing Thomas Jefferson, formerly President of the United States, to dispose of his property by Lottery, has passed the Legislature of Virginia, 152 to 62.

Upon inquiry we find, says the Washington Journal, there is no truth in the report of Mr. Poinsett having concluded a Commercial, or any other Treaty, with Mexico.

THE INFLUENZA.—The Boston Medical Intelligencer says, that 30,000 of the inhabitants of that city are sick with the influenza. This disease has assumed a more malignant character, and, in some instances, has led to lung fevers and pleurisies; but at present it frequently terminates in distressing affections of the throat.

THE INFERNAL TRADE.—A Schooner, under the flag of his imperiel majesty of Brazil was lately captured off the coast of Africa by the British, in which was stowed no less than THREE HUNDRED AND SIXTY FOUR SLAVES. The wretched beings could not have had room to lie down, unless upon one another! Will not these things be avenged? We must think so, or disavow a superintending providence, and deny that God is just! We cannot do either.—NILES.

TO PRESERVE BACON.—A writer recommends the following method as effectual in preserving bacon and smoked beef from insects. Make a lye of wood ashes, and boil it till it is very strong. Dip each piece of the meat in it, let it dry, hang it in a smoke house, and no insect will injure it. The taste of the lye will not be perceived, even on the outside.

POETRY.

THE GRAVES OF A HOUSEHOLD.

BY MRS. HEMANS.

They grew in beauty, side by side,
They fill'd one house with glee—
Their graves are sever'd far and wide,
By mount, and stream, and sea!

The same fond mother bent at night
O'er each fair sleeping brow,
She had each folded flower in sight—
Where are those dreamers now!

One midst the forest of the west
By a dark stream is laid;
The Indian knows his place of rest,
Far in the cedar shade.

The sea, the blue lone sea, hath one,
He lies where pearls lie deep;
He was the lov'd of all, yet none
O'er his low bed may weep.

One sleeps where southern vines are dress'd
Above the noble slain,
He wrapped his colours round his breast,
On a blood-red field of Spain.

And one—o'er *her* the myrtle showers
Its leaves, by soft winds fann'd,
She faded midst Italian flowers,
The last of that bright band.

And parted thus, *they* rest who play'd
Beneath the same green tree.
Whose voices mingled as they play'd
Around one parent knee!

They that with smiles lit up the hall,
And cheer'd with song the hearth—
Alas for love, if *thou* wert all,
And nought beyond on earth.

TO AN INFANT.

Thou wak'st from happy sleep to play
With bounding heart, my boy!
Before thee lies a long bright day
Of summer and of joy!

Thou hast no heavy thought or dream
To cloud thy fearless eye;—
Long be it thus; life's early stream
Should still reflect the sky!

Yet ere the cares of earth lie dim
On thy young spirit's wings,—
Now in thy morn forget not him
From whom each pure thought springs!

So in thy onward vale of tears,
Where'er thy path may be,
When strength hath bow'd to evil years—
He will remember thee.

WHAT IS CHARITY?

'Tis not to pause, when at my door
A shivering brother stands,
To ask the cause that made him poor,
Or, why he help demands.

'Tis not to spurn that brother's prayer,
For faults he once had known;
'Tis not to leave him to despair,
And say that I have none.

The voice of Charity is kind,
She thinketh nothing wrong;
To every fault she seemeth blind,
Nor vaunteth with her tongue.

In penitence she placeth faith,
Hope smileth at her door,
Relieveth first, then softly saith,
Go, brother—sin no more.

BOSTON BARD.

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THE ADVANTAGE OF TEMPERANCE.

A blacksmith, in the city of Philadelphia, some forty years ago, was complaining to his iron merchant that such was the scarcity of money that he could not pay his rent. The merchant then asked him how much rum he used in his family in the course of the day. Upon his answering this question, the merchant made a calculation, and showed him that his rum amounted to more money in the year than his house rent. The calculation so astonished the mechanic, that he determined from that day to buy and drink no spirits of any kind. In the course of the next ensuing year he paid his rent, and bought a new suit of clothes out of the savings of his temperance. He persisted in it through the course of his life, and the consequence was, competence and respectability.

Never make an enemy or lose a friend unnecessarily.